

RELIGIOUS

Programme of Services for Eighth Sunday After Trinity, August 2.

Ministerial and Church Movements—Correspondence.

Dr. McIlrath, of St. Stephen's church, New York, will lecture this evening, in St. John's Roman Catholic church, Tremont, on the "Philosophy and Poetry of the Confessional."

Rev. W. M. Duncanson, rector of the Church of All Saints, will officiate and preach to-day in that place.

S. F. Andrews and Professor Holmes will speak to-day in De Garmo Hall, Rev. H. O. Pontecost, of Brooklyn, will preach in the same place on Tuesday evening, but whether to Spiritualists or others is not stated.

Rev. Dr. Miley, of Drew Seminary, will preach this morning and evening in Bedford street Methodist Episcopal church.

"Christians God's Challenged Witnesses," and "The Voyage of Life," will occupy the attention of Rev. R. S. McArthur in Calvary Baptist church to-day.

Dr. Deems will preach in the Church of the Strangers this morning on "Conversation that Begetteth the Gospel."

Rev. E. Borel will conduct a service this morning in French Episcopalians, in Calvary chapel, Fourth avenue.

Dr. Samson's theme in the First Baptist church, of Harlem, this morning, will be "Christ's Humility His Greatness," and in the evening, "Just Judgment of Christ's Claims Hinted by Nicodemus."

"The Rejection of Christ and Its Consequences" will be Dr. Fulton's theme, in Hanson place Baptist church, Brooklyn, this morning. In the evening he will speak about "The Doctrine of the Modern Jerebel, Its Fascination and Peril."

Rev. G. C. Lucas will preach this morning and evening in the New York Presbyterian church, West Eleventh street.

Rev. H. R. Nye will preach before the Fifth Universalist society, in Plimpton Hall, this morning. "A Free Pulpit and a Free Press" is the theme of Dr. Miller's discourse this morning, in Plymouth Baptist church.

Dr. Spiller, of Newburg, will preach in the Forty-second street Presbyterian church this morning.

The Bishop of Kentucky is expected to officiate this morning in St. Thomas' Protestant Episcopal church.

St. Thomas chapel, in East Sixth street, will reopen this morning; Rev. R. Lowery minister. Bishops Simpson and Peck are to preach in the Tabernacle at Sea Cliff to-day.

Rev. Dr. Graves, of New Hampshire, will preach this morning in the South Baptist church.

Rev. George D. Matthews will preach at the usual hours to-day in the Westminster Presbyterian church.

Rev. N. A. Blanchard will preach this morning and evening, at the usual hours, in Fifty-third street Baptist church.

Rev. Dr. Pomeroy, of Baltimore, will preach this morning in Washington square Methodist Episcopal church, and this evening in Seventeenth street Methodist Episcopal church.

Rev. W. T. Sabine will preach to-day, at the usual hours, in the First Reformed Episcopal church.

Rev. N. G. Cheney will preach to-day, as usual, in John Street Methodist Episcopal church.

Rev. Z. T. Sweeney, of Columbus, Ind., will preach this morning and evening in the Church of the Disciples of Christ.

Divine service will be held as usual to-day in the Protestant Episcopal Church of the Resurrection, East Eighth street.

"St. Paul a Debtor" this morning in Bethany chapel and "Lessons Drawn from the Pittsburg and Other Recent Calamities" this evening by the pastor.

The services in St. Clement's Protestant Episcopal church to-day will be held at eleven A. M. and five P. M.; Rev. Dr. Eaton, rector.

All Souls' Protestant Episcopal church—Rev. George B. Porteous, rector—will worship to-day and hereafter in the vacant Elm place Congregational church. Services and sermons at the usual hours to-day.

What Did Nicodemus Want by Interviewing the Saviour?

TO THE EDITOR OF THE HERALD:—The Kingdom of Heaven is not meat and drink—Rom. xiv. 17.

An interesting narrative is contained in the third chapter of St. John's Gospel, from which some valuable information may be derived, respecting some phases of popular conclusion, viz.: there was a man named Nicodemus, a ruler of the Jews. The same came to Jesus by night and said unto him, Rabbi, we know that Thou art a teacher come from God; for no man can do these miracles that Thou dost except God be with him." Now evidently this ruler of the Jews—the strictest sect, a Pharisee—must have had an earnest object of inquiry to propound to this man of Galilee, a people held in the lowest estimation by the Jews, so that holding intercourse with them was deemed derogatory to the high ecclesiastical characteristics of the Jew; similar to the case of the Samaritan woman at the well, where it is recorded in John, iv. 9, "For the Jews have no dealings with the Samaritans;" and yet, to our unadvised vision, it does not appear what stranger sought to obtain his interview.

He states his great confidence in the teacher to whom he came. He had no doubt but that the Most High was "with him," and still his inquiry (if it may be called) is entirely obscure. The great teacher to whom he came, however, at once discerned the object of the call; he instinctively knew the needs of this inquirer, and therefore at once, discerning the question which Nicodemus would have propounded, gave him this memorable reply, viz.: "Jesus answered and said unto him—except a man be born again he cannot see the Kingdom of God; except a man be born of water and of the Spirit he cannot enter into the Kingdom of God." Evidently, therefore, Nicodemus desired to learn how he should be enabled to see (and fully perceive) and be able also to enter into the Kingdom of God. Leaving out, for the present, the course to be pursued to obtain these great objects, it is very important that we should clearly understand the precise object which this inquirer desired to see and enter into. In the first place it was not an abode in heaven, in another and future state of existence, as the popular theory and the theory of the Jews (as long as they may be entertained) the grossest errors of construction will be given to very many portions of Scripture. The object sought by Nicodemus was an earthly possession. This is evidenced by the fact that he was a ruler of the Jews, and in the same chapter, where he says, "I have told you of many things, which you will not believe, until you see by the acts and doings of Nicodemus that he was subsequently, by the means pointed out by the Saviour, enabled to see that Nicodemus was a ruler of the Jews, and that he was a ruler of the Kingdom of Heaven (which are synonymous) are so often thoughtlessly entertained, so little consideration is generally given to an analysis of their meaning, preachers to the people taking it for granted that they (the words) meant to express the idea of an abode in heaven, a future state of existence, that it will be profitable to quote some of the various passages in Scripture where they occur, so that we may be able by their connection to see clearly to ascertain what Nicodemus sought. For want of space we confine ourselves to those in Matthew. They appear thus in—

Matthew, vi. 33—But seek ye first the Kingdom of God, and his righteousness, and all these things shall be added unto you.

Matthew, xii. 32—Whoever shall say unto the Son of Man, Thou art a Christ, he shall be liable to condemnation.

Matthew, xxi. 31—Hark ye into the Kingdom of God, and ye shall be able to see that Nicodemus was a ruler of the Jews, and that he was a ruler of the Kingdom of Heaven (which are synonymous) are so often thoughtlessly entertained, so little consideration is generally given to an analysis of their meaning, preachers to the people taking it for granted that they (the words) meant to express the idea of an abode in heaven, a future state of existence, that it will be profitable to quote some of the various passages in Scripture where they occur, so that we may be able by their connection to see clearly to ascertain what Nicodemus sought. For want of space we confine ourselves to those in Matthew. They appear thus in—

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instituted by God, and by His special care established and extended to the present day. Into this new and better religion, therefore, it was that Nicodemus desired to enter, and its value to fully perceive and see; something beyond the forms and ceremonies of the Jewish law, and believing, as he said, "Thou art a teacher come from God," he desired to learn, to see, to enter into the Kingdom of God, and to be able to see that Nicodemus was a Pharisee and adopt the humility of the Christian.

To note more strikingly that by these phrases the Master referred to the Gospel dispensation that He was then displaying before the Jews, let us refer to one of the preceding quotations—viz.: Matt. xxi. 31, "Hark ye into the Kingdom of God, and ye shall be able to see that Nicodemus was a Pharisee and adopt the humility of the Christian."

Commentary.—"Hark ye into the Kingdom of God, and ye shall be able to see that Nicodemus was a Pharisee and adopt the humility of the Christian." This is the application of that parable which the great teacher had just used to illustrate. If any doubt can now possibly remain in the minds of the reader that the true definition of the phrases Kingdom of Heaven and Kingdom of God, the "Kingdom of the Father," the religion taught by Jesus Christ (which it is the object of this article to elucidate), was not to the chief priests and elders of the people, but to the lowly and humble Jesus, then, Verily, I say unto you that the publicans and harlots go into the Kingdom of God before you."

Commentary.—"For John came unto you in the way of baptism, and he believed him not, but the publicans and harlots believed him," showing that a belief in the Gospel is perceiving, and that the Pharisees and Sadducees, who were the rulers of the Jews, did not believe in the Kingdom of God. And also, Mark x. 23—"And Jesus * * * said unto his disciples, how hardly shall ye enter into the Kingdom of God." And the disciples were as astonished at his words."

Commentary.—"But Jesus answered again and said unto them, how hardly shall ye enter into the Kingdom of God, when ye trust in riches to enter into the Kingdom of God," clearly explaining that when trust and reliance are placed in riches, the Kingdom of God is not attained, and that the Pharisees, who were the rulers of the Jews, did not believe in the Kingdom of God. And also, Mark x. 23—"And Jesus * * * said unto his disciples, how hardly shall ye enter into the Kingdom of God." And the disciples were as astonished at his words."

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Greenlee, who has resigned his position in the New York Herald, has been appointed to the position of the New York Herald, and will be in the city for the remainder of August.

The First Presbyterian church of this city, Dr. P. H. Smith, of New York, will be in the city for the remainder of August.

The Fourth Avenue Presbyterian church will be closed to-day for the remainder of August.

The Memorial Presbyterian church will be supplied with preaching during the balance of the month of August.

Rev. F. C. Smith, of Pittsford, N. Y., has gone to Chili, N. Y., to take a charge.

Rev. J. F. Hamilton has just begun to preach for the Second Presbyterian church of New York, N. Y., in response to a unanimous call.

The Rev. Dr. H. S. Hedges, of the Central Methodist Episcopal church, Trenton, N. J., has been fined \$500 for marrying a minor girl. The Central church people denounce the proscriptions.

The Orange Avenue Methodist Episcopal church will hold a camp meeting in East Orange, N. J., on August 15.

The Methodist Episcopal church at Arlington, near New York, was dedicated on Sunday last, when addresses were delivered by Drs. Stans, Baskin, and others.

The tent meetings held under the auspices of the Church Extension society of the Methodist Episcopal church at Battery square have been crowned with remarkable success, and a large number of converts have been secured.

The Rev. Samuel H. Cummines, the city missionary, has been holding a series of religious services here, and a large number of converts have been secured.

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